

The Daily Tribune.

Issued every morning by Salt Lake Tribune Publishing Company.

TERMS OF SUBSCRIPTION.
Daily and Sunday Tribune, one week \$1.00
Daily and Sunday, one month \$3.00
Daily and Sunday, two months \$5.00
Daily and Sunday, three months \$7.00
Daily and Sunday, one year \$12.00
Sunday Tribune, one year \$2.00
Sunday Tribune, six months \$1.00
Semi-Weekly Tribune, one year \$1.00

All remittances and business letters should be addressed to
SALT LAKE TRIBUNE PUB. CO.
Salt Lake City, Utah.
E. C. Beckwith, Special Agent, Sole Eastern Advertising Agent, Eastern office, rooms 41 to 45, inclusive, Tribune Building, New York. Western office, 510-512 Tribune Building, Chicago.

No communication in relation to publication in or business for The Tribune should be addressed to any individual or office of this corporation. Matter relating to publication should be addressed to the Editor of The Tribune, and communications relative to subscriptions and advertising and other business should be addressed to Salt Lake Tribune Publishing Company.

Entered at the Postoffice at Salt Lake City as second-class matter.

Tribune Telephone Numbers.
Business Office Bell, 259
Editorial Office Bell, 259
Editorial rooms Bell, 259
Mr. Lippman Bell, 259
Colonel Nelson Bell, 413

Sunday, October 16, 1904.

REPUBLICAN NATIONAL TICKET.

For President:
THEODORE ROOSEVELT.
For Vice-President:
CHARLES W. FAIRBANKS.

For Presidential Electors:
E. W. WADE
H. P. MYTON
JAMES A. MINER

AMERICAN STATE TICKET.

For Congress—GODDEN HILES.
For Governor—WILLIAM M. FERRY.
For Sec'y of State—JAMES A. MINER.
For Treasurer—WILLIAM W. ARMSTRONG.
For Auditor—LEWIS B. ROGERS.
For Attorney-General—SAMUEL M. DOWELL.

AMERICAN LEGISLATIVE TICKET.

For State Senators Sixth Senatorial District:
GEORGE L. NYE
H. D. GIBSON
For Members House of Representatives Eighth Representative District:
JOHN BROWNLEE
K. H. P. NORDBERG
J. J. STEWART
A. V. TAYLOR
W. J. BARRETT
J. E. DARMER
N. D. CORNER
L. N. LIGHTFOOT
F. M. BENEDICT

AMERICAN CITY TICKET.

Salt Lake County.
County Commissioners:
Long Term—H. G. MILLMAN.
Short Term—J. BOURGARD.
Treasurer—C. D. HARRIS.
Sheriff—JOSEPH H. RALEIGH.
Clerk—A. C. DEESE.
Auditor—CARLTON M. MAUCK.
Recorder—ANGUS McKELLAR, JR.
County Attorney—HARPER J. DINN.
Surveyor—E. L. COLLIER.
Assessor—P. J. ANSON.
Justice of the Peace—FRANK H. CLARK.
Constable—C. B. PATTERSON.

AMERICAN CITY TICKET.

Salt Lake City.
City Judges:
D. H. TWOMEY
S. P. ARMSTRONG

Judge King is heartily in favor of doing away with church interference by any method that is clearly impracticable.

What man of great force of character is keeping Apostle John W. Taylor from making a few bad breaks in these trying times?

Chairman Spry is sure he knows who told him the story. The person is an old acquaintance, but he just cannot recall his name.

Mr. Sutherland is out laboring for Smootism as if he liked the work, but how will he feel when he is denied his expected reward?

Apostle Smoot permits Brother Cutler to appear freely on the stump, thus showing that he feels sure that Brother Cutler cannot be defeated.

How can the Democracy expect to get much support from Sanpete county when many of the bishops down there are great friends of Brother Smoot?

Some of the Democratic orators may feel that it is useless to talk this year, but they have not the heart to deny the public pleasure of hearing them speak.

However, no Mormon who received from a Gentile for property more than it was worth, has yet stood up in meeting to confess that in selling it he did wrong.

Some people contend that Judge Powers is better qualified than Mr. Howell for service in Congress, though they know very well that Mr. Howell is a scoundrel.

Moreover, if President Smith's so-called enemies, the Gentiles, had never been able to get property in Utah, there would be no troublesome American party in the State today.

Mr. Moyle feels that if he can hold the Democratic vote he will surely be elected, but he must remember that there are Democrats who recognize the authority of an apostle.

Undoubtedly that sturdy Democrat, the Hon. "Quill" Nobaker, is taking a great interest in the contest—the coming contest between the Logan football boys and the University eleven.

It having been announced that the Smoot committee has received funds

from the East, there will probably not be a lonely moment for Chairman Spry during the rest of the campaign.

WHERE IS THE ENMITY?

Are the Gentiles the "enemies" of the Mormon people?

This is the most important social, business and political question which can be propounded in Utah.

If they are the "enemies" of the Mormons, the followers of President Smith may look forward to a time of sadness; for eventually the preponderance of population in Utah will be largely Gentile.

If they are not the "enemies" of the Mormons, a great injustice has been done to them in the accusation; and a more dangerous injustice has been done to the followers of President Smith by teaching to them the doctrine of hate and opposition to men who, if they were permitted to live with them upon terms of amity, would gladly join with them in building the most glorious of American States.

The Tribune will endeavor to answer the opening question with perfect fairness.

In the old days before the manifesto of 1890, there was a definite line drawn between the Mormons and Gentiles in this State. If it were necessary to go back to that time, or if it shall become necessary in the further discussion of the question, The Tribune is prepared to show that in so far as serious antagonism was developed, it was largely the result of conditions for which neither Gentiles nor Mormons were entirely responsible; but also that the preponderance of responsibility rested with those who represented and led the preponderance of the population. Let that pass.

After the manifesto of President Woodruff of the year 1890, did the Gentiles of Utah in large body or for any great length of time, decry it as insincere? On the contrary, did they not, as quickly as human nature can be expected to relinquish a well conceived and firm opinion, yield to the protestations of the Mormon leaders and avow to the country that the greatest cause of opposition by the people of the United States to the Mormon faith and practice had been removed and would not recur? Could the manifesto have carried any weight in the United States if its sincerity had not been indorsed by the Gentiles of Utah? Were they "enemies" of the Mormon people then? Were they not the best friends the Mormon people had ever found on earth?

Who made amity possible for the Mormon offenders against the laws? The Gentiles of Utah, who supported the eloquent plea of the church leaders by the strongest appeal which generous hearts and able intellects could make to the President of the United States. Were the Gentiles the "enemies" of the Mormons then? If so, Grant was an enemy to the South when he said "let us have peace," and when he sent back the captured horses that they might be used by the battered and shattered Confederacy to till the fields and raise crops for a half starving multitude.

Were the Gentiles of Utah "enemies" of the Mormon people when they divided upon National party lines? They thereby threw back into the common store their growing power which, at that time, controlled the chief cities and counties of the Territory and would soon have dominated all its affairs. What better evidence of friendship can there be than to trust one's fortunes and indeed the safety of his property and all his hopes of progress into the hands of men who formerly had been his "enemies"?

Were the Gentiles of Utah "enemies" of the Mormon people when they joined in the plea for Statehood? It would have been easy at that time for any ten strong Gentiles of Utah, by acting in concerted and earnest opposition, to have held Utah in her Territorial condition indefinitely. Statehood was only secured because, with practical unanimity, the Gentiles pleaded with their old friends in Congress and throughout the country to make the people free.

Are the Gentiles of Utah "enemies" of the Mormon people when they give out of their means for the maintenance of charities and the building of meeting-houses strictly for the Mormon people? Are they "enemies" of the Mormons when they employ them by scores and hundreds and thousands, in the various enterprises that have been established here by Gentile capital? Is it not true, in fact, that no people on earth ever found better friends than the Gentiles of Utah have been to their Mormon neighbors in this State?

Why this newly arisen effort on the part of the president of the church and some of his exponents and followers to make it appear that the Gentiles of Utah are actuated by animosity? Is it a real desire, now that Statehood has been secured and vast Gentile capital invested and important business enterprises absorbed by the church, all under the protection which Gentile effort has largely secured for the Mormons—to make a dividing line and to exclude Gentiles from both business and politics, unless they will be craven creatures of the church leaders? It would seem so. For several years past there has been a perfectly visible recession from the old promises and pledges and a palpable effort to criminate against Gentiles. The church leaders have encouraged their followers to get employment from Gentiles, while at the same time institutions under the control of these same leaders have been very chary indeed of employing a Gentile if any Mormon

could possibly be got to perform the work.

It looks very much as if the present leaders of the church desired that Mormons should look upon Gentiles as their "enemies" and yet that Gentiles should look upon Mormons as their friends.

Is the present movement of the American party an expression of enmity to the Mormon people? Oh, what a bitter jest! The Gentiles of Utah would have been glad to go on without such a party. God knows they desired that the State should grow in splendor. They had everything at stake. But the oppression of the mass of Gentiles and Mormons alike became at last unbearable, and it became necessary that the American party should arise to assert the principles upon which the State was founded and without which Statehood would present a dreary burlesque upon old Territorial conditions.

Are the Mormon people conscious that until the Gentiles came here in great numbers, they, as a mass, did not know anything of political parties or their policies in the United States; that until the Gentiles came here in a sufficient body, Statehood was an impossibility? It is a fact, and it is further true, that, except for the earnest Gentiles willing to sacrifice self interest and organize the American party of Utah, the whole mass of the population in this State—no matter of what belief—would in ten years be in a state of serfdom to a centralized commercial, political and ecclesiastical power, compared with which serfdom, the fate of an ignorant, unenfranchised peon of Mexico would have been glittering freedom.

The Gentiles are not your "enemies," Mormon friends, except as you insist upon such enmity. They want you to be free and they wish to be free. They will be friends with you to the extent that you will exercise your God-given right of individuality and to the extent that you will support and maintain the institutions of our common country.

Do you want their friendship on these high terms—these exalted patriotic terms? Or do you prefer their enmity as proposed in the narrow and cruel utterances, the selfish and un-American utterances, of your leader, who desires to force you into aiding him in the hate which he holds against the country to which he owes life, liberty and prosperity?

FLEEING AND YIELDING.

The church leaders found themselves in antagonism to the spirit and customs of community life in the United States when they attempted to establish their people at Kirtland, Ohio; and, refusing to yield, they fled.

Reaching Missouri, they found themselves in antagonism to the spirit and customs of community life in the United States in the various counties in which they sought to establish their people; and, refusing to yield, they fled.

Reaching Illinois, they found themselves in antagonism to the spirit and customs of community life in the United States; and, refusing to yield, they fled.

Many cruelties characterized the experiences through which they passed; some of these were the necessary consequences of their own acts, and some of them were inhumanities practiced against them, because of the fierceness of the public spirit which had been aroused and of which their opponents took barbarous advantage. In the main, however, the inciting cause of both persecution and persecution was their claim that they were a separate and distinct people, wholly set apart from their fellow citizens, and their expressed and practiced determination to be a law unto themselves.

They reached Utah after a march excelled by none in all history. Their heroism, their endurance, are not only the admiration of their descendants, but are applauded by millions who are not of the faith and yet know of the splendor of that heritage.

In Utah the church leaders found themselves in antagonism to the Government of the United States; and an army was sent here to see that United States officials were protected in their authority; and the leaders, not caring to flee, yielded.

The church leaders found themselves in antagonism to the law of the United States as to possession and use of property of a value forbidden by law; and, not caring to flee, they yielded.

The church leaders found themselves in antagonism to the statutes of the United States prohibiting polygamous marriage and unlawful cohabitation; and, not caring to flee, they yielded.

Today the church leaders find themselves in antagonism to the sentiment of the United States, and the Constitution of Utah, in their attempt to enforce ecclesiastical domination in political affairs.

What will they do? Recalling their various experiences and seeing that they finally met this question by only two methods; fleeing, where they would not yield, and yielding, where they could not flee; it is logically apparent from the precedents that they will in this instance either flee or yield.

The splendor of this State whose foundations they laid, the vastness of their possessions, the industry and home-loving of their people, all make certain that they will not flee. Therefore, they will yield.

It may be after a long and costly resistance, after loss of prestige in the world; after suffering which they can

endure in far less degree than their adherents—for as a rule the leaders, especially since the people came to Utah, have suffered in these controversies less than have their followers—owing to the fact that the followers have felt that they must protect their leaders at the hazard of life and liberty, and secure comfort for these leaders at the sacrifice of earthly possessions.

But they will yield.

Does any Mormon reader doubt that eventually the sentiment of the United States will prevail in this controversy? Read again the epitome of your history.

If, then, there is to be, as there certainly will be in the finality, a yielding by your leaders of their domination of politics, which is proscribed by the Constitution of the State and proscribed by their own official declaration, why should the controversy against the inevitable be protracted? Its continuance delays the progress of the State as it destroys the peace of the community. No good, but only evil, comes from the insensate determination of your leaders to hold their power to the last possible instant. They do it at your expense. It is your right to conclude this controversy at once and forever. Your liberties are at stake; your property interests are decimated; the quietude of your communities is disturbed; your sons on missions and your generations at home will suffer from the judgment of the world; all because of the continuance of this strife, which can have but one end in Utah, and that is a yielding to the Constitution and the sentiment of this country.

The American party and The Tribune are with you in this fight. You may be advised by your leaders and the press of the church that it is better to take the unsubstantiated word and the unexplained instruction of your leaders and the church organ than to listen to this warning from the American party and The Tribune.

But The Tribune points to the long record and asks you to name one instance in which your leaders have not been compelled either to yield or to flee. It asks you to name one case in which protracted resistance has not been costly to you. It asks you if it would not be better now to end, finally and forever, the interference by church leaders in the affairs of the State than to continue this unnecessary and cruel controversy until such time as they shall be compelled to yield.

The eighty-two millions of people in the United States will not concede the right to any church leader of dictation in the political affairs of the State. The people of the United States will wage this battle to the end; and that end is as clear as the noonday sun. Read your own history and see.

DEPARTING FROM THE STANDARDS.

We presume that it will be agreed by the Mormon people that Joseph Smith, Jr., the founder of their sect, is first-class authority for doctrine, and that what he declared over his own signature is a precedent that is worthy of acceptance and may well be conformed to. We may fairly suppose, perhaps, that on a question when he is found to be in opposition to the present president of the church, Mr. Joseph F. Smith, the opinions of the latter will be held in less respect than those of his more prominent uncle, the founder of Mormonism.

Taking these assumptions for granted, let us see how President Joseph F. Smith's recent declaration of hostility to those he harshly denounced as "our enemies" agrees with the opinion of the founder of Mormonism. At St. George, on the 17th day of September, ultimo, President Smith spoke these fateful words to the Saints assembled there in quarterly conference: "The Gentiles are coming among us to buy our homes and land. We should not sell to them, nor aid them, as they are the enemies of the Kingdom of God. Said he had never sought to be a vast land owner, but had never sold an inch of ground to an enemy of God's work."

Now, let us turn to the expression on the same subject from the more authoritative source. In a "Proclamation to the Saints scattered abroad," dated at Nauvoo, January 15, 1841, the president of the church recited the favorable settlement of Nauvoo, the kindly and liberal reception the Saints had met with from the people and the public men of the State of Illinois, and in particular Dr. Isaac Galland's generosity, and called upon the Saints to go there, that being "the word of the Lord," and gave words of warning to all who should come, that they were not to expect unreasonable things. The proclamation closes in these words:

"We wish it likewise to be distinctly understood that we claim no privilege but what we feel cheerfully disposed to share with our fellow-citizens of every denomination and every sentiment of religion; and therefore say, that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege, to reciprocate the kindness we have received from the benevolent and kind-hearted citizens of the State of Illinois."

This proclamation is found in the Millennial Star, volume xviii, page 225-29. It is signed by Joseph Smith, Sidney Rigdon, and Hyrum Smith, presidents of the church. Its complete antagonism, both in letter and in spirit, to President Smith's talk last month in St. George, is so plain that it needs no index hand to point it out, nor any comment to emphasize it.

The two points of view are presented: the one by the founder of the church,

the other by the man who is now president of that church.

Which is the point of view to be preferred? Which is the American point of view?

We call on the Mormon people to take their choice, confident that they will not choose the later and more narrow, defenseless, and bigoted view.

Let it be remembered through it all that no matter what kindness the Mormons received from the people of Illinois on their settling at Nauvoo, nor with how much soever generosity they were treated by that State, the people at large, and the Gentile resident population here, have shown the Mormon people even more good will and helpfulness, and the United States as a Nation has been far more generous to them, as a people, in the invaluable titles and land grants and in the freedom extended to them and maintained for their benefit.

In this choice, considering all things, and comparing circumstances and benefits, we have no doubt whatever that the Mormon people will decide that the spirit of the elder Smith is much to be preferred to the spirit of the nephew who now stands in his shoes.

the Republicans, until his great service in proffering the counsel he did so fully recognized.

DO WOMEN CONDONE CRIMES?

Have the women of Utah condoned the crime of unlawful cohabitation?

At the Smoot inquiry in Washington, President Joseph F. Smith of the Mormon church swore that there was a sentiment existing in Utah which condoned illegal marriages and unlawful cohabitation. He said if the people saw any wrong in this violation of the laws of God and of man that "they simply winked at it."

Was there ever a severer indictment against the women of Utah?

Upon the sworn oath of President Smith, the people of Utah, nearly half of whom are women, are charged with condoning the gravest offense against the sex that has ever existed in a civilized community.

Christian churches send missionaries to Turkey to win converts from the harem of the unspeakable monsters of that barbaric land, yet here in Utah women are charged with condoning a similar wrong.

No high-minded, self-respecting woman can forgive this offense against her sex.

No-President Smith didn't tell the truth. The women of Utah don't forget or forgive the degradation of plural marriage.

In their heart of hearts they have sent up silent prayers against the horror and sorrow of the crime, and in their souls they have uttered silent protest.

That was all that they could do. But now the American party has been organized to give them opportunity to vote as well as think against this offense to womanhood.

The ballot is secret, silent, and sure. Let the women of Utah show that they are not as President Smith says they are—that they don't condone the crime of polygamy.

To do this every woman must register, and then she can vote her sentiments in November. . . . Register next Tuesday.

SAREY GAMP SPRY.

What is Chairman Spry's favorite character in Dickens?

It must be Sarey Gamp of Martin Chuzzlewit.

Readers of the immortal novelist will recall that, whenever the snuffy Sarey desired to lend an appearance of authenticity to any story, she presented it as the utterance of a close friend, one Mrs. Harris.

Mrs. Harris was not only a close friend of Mrs. Gamp, but she kept herself so close that she never became visible to other eyes.

Betsy Prig, equally with Sarey, fond of "cowcubers" and salmon, and equally snuffy, got tired of Mrs. Gamp's ability to win her argument by ready-made selections from the views of the mysterious Mrs. Harris, and eventually declared that in her judgment there was no such "creature." The scene of this controversy closes with Sarey gasping and choking between the mingled woes of indignation at the doubting Mrs. Prig and a snuff of snuff gone away.

Some of Sarey Gamp Spry's colleagues in the Republican party are indignantly expressing their belief that there isn't any such "creature" as the Republican who was quoted as having full and authoritative information concerning the political deal between Bamberger and Powers and Cannon and Peery.

At last accounts Mr. Spry was chokingly indignant at their unfaith.

TRADE, BUSINESS, AND FINANCE.

The special features of the week just passed have been the railroad activities. The Union Pacific election was a stirring one, that in some quarters is expected to involve important consequences, while in others it is said to be merely a continuation of the old direction. The question to develop is whether Harriman or Gould is in control, and if the latter, what he will do with it.

The Oregon Short Line election, which was scheduled for last Wednesday, was postponed to November 11th. This was construed to mean that Gould is in control, and that he wants the time to get his Union Pacific directors together and decide what action they want to take.

The best of news continues to come from the Salt Lake Route—the San Pedro, Los Angeles & Salt Lake railroad. Less than eighty miles of track now remain to be laid, while the graders are approaching each other at a rapid rate, filling in the gap. The scenes on the establishment of every new "front" are reported as exceedingly lively, mushroom towns springing up in a night, and being abandoned as suddenly and as lightly, as the head of trucking is pushed along.

The Moffat line sent excellent news

during the week; that settlers are pouring in along its line, and will occupy the valleys and mesas of northwestern Colorado. The same dispatch related the assurance that this road would be completed through to Salt Lake City during the year 1906.

The mines continue to be the great wealth-producers of the State. They are now contributing three million dollars a month to its riches, and will doubt increase that from time to time as the new ore bodies more than make good the ore taken out of the mines, and the smelters and mills are constantly adding to their capacity to handle and reduce ores.

The crops have been unusually abundant all over the State this year. The fruit yield has been great, the ranges have been unusually good, and the cattle and sheep are fat and strong to enter upon the winter. In every section, therefore, the business outlook in Utah is uncommonly strong, and a universal feeling is one of confidence and assurance.

In this city, the railroad combined with the ore and bullion shipments (which are all made here on average cash payments of half a million dollars a week), and the high prices for the abundant crops, has inspired every one with the liveliest expectations in the matter of trade and finance. Money is plenty, and the bank clearances show a gain of 7.5 per cent, compared with the corresponding week last year.

The fall trade is opening well, with the change in the weather, and business in most lines is brisk. The business season is nearing its close, with a record that will eclipse any former year.

In the country at large, industrial conditions are slowly improving; there is on the gain. The revival of the demand for iron, the large buying of copper, the increased earnings of the railroads, and the large movement of classes of merchandise have had a stimulating effect. The Government report allays all fear of any serious shortage of grain. Trade as a whole is heavy, and maintains a satisfactory volume.

There is increased ease in collecting contracts in the leading branches of manufacture are more readily placed for distant delivery, and the percentage of idle machinery steadily decreases. Satisfactory reports from leading steel and iron centers strengthen confidence everywhere. The retail trade is better than last year. The business failures are below the average.

The bank clearances in New York during the week increased 44.7 per cent, compared with those of the corresponding week last year. In the cities outside of New York the increase was 10 per cent, an aggregate increase for a 26.7 per cent.

The New York bank statement, issued yesterday, showed heavy decreases in loans and deposits, and smaller decreases in reserves required and in surplus. But it had only a temporary effect upon the stock market, and there were nearly a million shares of stock sold, in a market of great activity, with many heavy deals. Prices have rapidly worked up during the week, and there has been a lively and well-sustained demand for stocks and bonds. The continued ease of money is accepted as an assurance that no stringency is in prospect.

The vitality record for this city during the past week was a singularly good one; it showed forty births and nineteen deaths. Of the births, twenty-two were male and eighteen were female. Of the deaths, seven were male and twelve female. The contagious disease report shows nine cases of typhoid and no other disease more than two most of them but one. It is a most satisfactory record all through.

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